Minutes

OF THE

SPECIAL SESSION

OF THE

Little Yadkin River Primitive Baptist Association

HELD WITH

Boyles Chapel Church

STOKES COUNTY, NORTH CAROLINA

DECEMBER 15 and 16

1967

Next regular session convenes with Volunteer Church, located about five miles southeast of Pilot Mountain, N. C., beginning on Friday before the first Sunday in July, 1968.

OFFICERS

ELDER JAMES F. HILL - Moderator, King, N. C.
Phone: Old Town 983-3252

CURTIS HARBOUR - Clerk, Rt. 2, Dobson, N. C.
Phone: Level Cross 374-2103

Primitive Publications, Rt. 2, Elon College, N. C. 27244

Cp286.4
L778m

Proceedings

OF THE SPECIAL SESSION OF THE LITTLE YADKIN RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT BOYLES CHAPEL, IN STOKES COUNTY, NORTH CAROLINA BEGINNING ON FRIDAY, DECEMBER 15, 1967

Services were introduced with song and prayer by Elder Jesse Collins. The Introductory Sermon was preached by Elder James F. Hill, text used, second chapter of 1 Cor. After intermission, gathered in the church house for Association work and after song and prayer by Elder Bell Tucker, proceeded to business as folows:

1. Called for letters from the different churches. The letters were read and received and messengers seated.

2. By move, second and vote that the Moderator make recommending Committee appointment. Those appointed were Deacon O. W. Sisk, Deacon Carlton Fulk, Elder Jesse Collins, Deacon W. H. Johnson, and Deacon Raymond Smith.

3. By move, second and vote that the Minute of the Special Session of the Fisher's River Association be read.

4. By move and second that we have a recess.

5. By move and second to adjourn until 10 o'clock Saturday morning. Services were closed with song and prayer by Elder Jesse Collins.

SATURDAY MORNING, December 16, 1967.

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder Bell Tucker, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for report of the Committee on Recommendations. The report was read by the Clerk and received by move, second and vote.

(a) We, the Committee recommend a declaration of the true facts concerning the work of the Fisher's River Association held with the Church at Boyles Chapel in July, 1966.

(b) All of the churches of the Fisher's River Association at that time made a mistake of approving the work of the Association, knowing that it was in gross disorder.

(c) In Regard to a motion that Elder Coy Sykes made after intermission asking each church that had grievances against Elder James F. Hill and Boyles Chapel Church to meet with the Church at Boyles Chapel in council over the confusion and disorder among the brethren and which was agreed upon by the Association.

(d) The churches failed to honor that motion and instead had Brother (Attorney) Carroll Gardner to draw up an act of procedures suitable to him and Union Church. Brother Gardner had been misinformed in regard to the true facts of the proceedings of the Association. Brother Gardner, Clerk of Union Church, not being a messenger to the Association, and not being present at the Association, could not possibly state the true facts of this disorderly conduct.

(e) In regard to this called (special) session of the Fisher's River Association at Union Church was illegaly held on the grounds that there was not any duly elected official to call for this session.

(f) That the Fisher's River Association acted and passed a resolution, Declaration of belief rather than to the facts in regard to the work of the Association. There is a great difference between a Declaration of Belief and a declaration of the true facts in regard to this matter, because a belief could be anything to suit a certain group.

(g) The grievances mentioned in the ninth article in regard to the called, or special session of the Fisher's River Association in regard to the doctrine of Elder James F. Hill is not true and cannot be proven for he has never advocated that he knows of an unqualified certainty and in all circumstances, in all conditions that he is called to preach the gospel. We also state that we believe that a man called to preach the gospel knows something about that calling, if not why would he go behind the book board?

(h) In regard to this declaration of belief and not facts those churches in article 11 of their Minutes have made a motion that they withdraw fellowship from Boyes Chapel Church and all churches that affiliate with this disorder and in regard to this so called disorder.

After all these accusations they claim that they (Boyles Chapel Church) withdrew from the Association without a just cause. So we hereby do deny these charges until proven by Bible truth.

(i) We, the churches that compose the Little Yadkin River Primitive Baptist Association, do hereby want to make it plain here at home and abroad why we withdrew and set ourselves separate and apart from the disorderly conduct of the Association held at Boyles Chapel Church in July, 1966.

(a) These churches have accused us in disorder because we would not go along with them in their disorder.

(b) It was fully agreed by these churches that if we would elect the officers of the Association by secret ballot, that they would be satisfied, contrary to this promise these churches came back on Saturday and started confusion again to carry out their own opinions and violated about every rule in the book. They violated the second, third, fourth, fifth, seventh, and eighth items of the Rules of Decorum; the third, fourth, fifth, eighth and paragraph 6 in the 14th item of the Constitution. This sixth paragraph states that the Association shall have power to withdraw from any church in the union which shall violate the rules of the Association or deviate from the orthodox principles of religion.

(c) We further state that we cannot tolerate the act of a minister saying he could not settle a query by the Scriptures for he was not going by the Scriptures, but by what was in his breast. For these same reasons stated above, Brother Curtis Harbour became dissatisfied with the act of continuation with this disorder at Liberty, his home church, and for these reasons left Liberty Church. Elder Jesse Collins also left his church at Pilot Mountain for these same reasons.

(j) We desire to make this as plain as we possibly can without malice in our hearts toward any brother or sister realizing that God knows the intent of our heart and mind. We are standing for the same doctrine of God

our Savior, the same order and the same practice that we have stood for in the years past and gone, and for this reason we hope to stand as long as it is pleasing in the sight of God. We further state love is the fundamental principle of order for God is love and without Him we are sure to fall, but with His divine guidance we can live and have peace. We further state our doors are open to all God-fearing, and God-loving people who beleive in the same order, doctrine and practice.

(k) All members of this Committee were present at the Association held with the Church at Boyles Chapel in July, 1966.

3. By move, second and vote that the Clerk have 500 copies of our Minutes printed and distributed to all our former correspondents.

4. Collected $64.00 from the churches.

5. By move, second and vote that we discharge the Committee on Recommendations.

6. By move, second and vote to have the Rules of Decorum, Articles of Faith, Constitution, and Covenant printed in our Minutes.

On motion that the Minute of the day be read. It was read by the Clerk and received by move, second and vote, thus becoming the work of the body.

On motion to adjourn the services were closed with song and prayer by Elder James Hill.

Elder James F. Hill, Moderator, King, N. C.
Phone Old Town 983-3252
Curtis Harbour, Clerk, Rt. 2, Dobson, N. C.
Phone Level Cross 374-2103

7. Financial report:

Collected from the churches	$ 65.00	
Balance left in the Clerk's hands	123.99	$188.99
Advance in printing & mailing 1967 Minute	27.25	
Paid for printing and mailing Minutes of Special Session	100.00	
Balance left in the Clerk's hands	61.74	$188.99

ORDAINED MINISTERS

Elder Jesse Collins, Box 64, Pilot Mountain, N. C.
Elder James F. Hill, King, N. C. Phone: Old Town 983-3252
Elder Bell Tucker, Gibsonville, N. C. Phone: 449-4374
Elder Richard Bond, Barren Spring, Va.

CHURCHES AND THEIR PASTORS

Ararah (C. H.): Elder James F. Hill
Boyles Chapel: Elder James F. Hill
Deep Creek: Elder Jesse Collins
Hogan's Creek: Elder Jesse Collins
Pleasant Grove: Elder Jesse Collins, Pro. Tem.
Volunteer: Elder Bell Tucker

DISTRIBUTION OF MINUTES

Ararat (C. H.): Curtis Harbour, Rt. 2, Dobson, N. C. 25
Boyles Chapel: Leo Holder, King, N. C. 60
Deep Creek: Mrs. Eunice Key, Siloam, N. C. 25
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C. 20
Pleasant Grove: W. H. Johnson, Rt. 2, East Bend, N. C. 30
Volunteer: O. W. Sisk, King, N. C. 65
Association Clerk: Curtis Harbour, Rt. 2, Dobson, N. C. 275

500

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

Article V—We believe in the doctrine of original sin.

Article VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

Article VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX—We believe the saints persevere in grace and never finally fall away.

Article X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.
Article XI—We believe in the resurrection of the dead, and a general judgment.
Article XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.
Article XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	Last session of Association	NAMES OF CHURCH MESSENGERS	Annual or Com.	Sun. of Meeting	Ordained Elders	Licentiates	Rec'd by Exp.	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contribution
Ararat (C. H.)	1967	J. E. Simmons, Curtis Harbour, Sherman Shelton	May	2	....	....	....	....	....	....	....	....	....	20	$7.00
Volunteer	....	Raymond Smith, O. W. Sisk, Arnold Fulk	June	4	2	....	....	....	....	....	....	....	1	48	11.00
Hogan's Creek	....	Carlton Fulk, Willie McKimmey, Elder Jesse Collins	Aug.	3	1	....	....	....	....	....	....	....	....	10	7.00
Pleasant Grove	....	H. E. Johnson, W. H. Johnson, Sister Mary Johnson	June	3	....	....	....	....	....	....	....	....	....	17	15.00
Deep Creek	....	Jesse Key, Roby Murphy, Sister Beulah Flippin	June	2	....	....	....	....	....	....	....	....	....	12	5.00
Boyles Chapel	....	Sam Holder, Watson Mabe, Leo Holder	May	1	1	....	....	....	....	....	....	....	....	50	20.00
		Totals		....	4	....	....	....	....	....	....	....	1	157	65.00